The TAHRIK-i-Jadid

Editor :
NASEEM SAIFI

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SAHIBZADA MIRZA MUBARAK AHMAD,

Vakil-i-Aala,

in the United States of America discussing the propagation

of Islam with the members of the Jamaat.

محترم صاحبزادہ مرزا مبارک احمد صاحب وکیل اعلیٰ

امریکہ میں احباب جماعت سے تبلیغ اسلام کے متعلق

گفتگو فرما رہے ہیں

بسم الله الرحمن الرحيم

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TAHRIK-i-JADID

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THE

TAHRIK-I-JADID

A magazine for reporting the day to day progress of Islamic Missions all over the world. It also tells you how religious confrontation is taking place and where and how Islam is winning converts.

This Magazine also carries the gist of the Friday Sermons and other speeches made by the Supreme Head of the Ahmadiyya Jamaat—Hazrat Khalifatul Masih III and reports the events taking place at the International Headquarters of the Jamaat—Rabwah—Pakistan.

The subscription of the Magazine is only Five Rupees for one year in Pakistan and India and one pound abroad. Address communications to the Managing Editor at the following address:

c/o Tahrik-i-Jadid, Rabwah.
(Pakistan)

or c/o Ahmadiyya Mission in your own country—to be redirected by the Mission concerned.

Managing Editor

Prayer and True Insight

The Promised Messiah. peace be on him, says :

"ایاک نعبد" (Iyyaka Na'bodo) means that we worship You with all the visible means that You have granted us. Behold, the tongue which is made of muscles and veins, if it had not been like this we would not have been able to talk. He has granted us such a tongue to pray that can describe the thoughts that occur to our mind. If we do not use our tongue for prayer it will be nothing but a misfortune of ours. There are many diseases that if the tongue is afflicted of them, it cannot perform its function so much so that the man becomes dumb. What a great mercy of God it is that He has granted us the tongue. Likewise if the ears are disfigured, nothing would be heard by us. Same also is the case with the heart. The state of mind which produces humility and fervour for prayer and the powers that it has for thinking and pondering over things, all these would become useless if a disease afflicts the heart. Look at the mad people; how they are devoid of the powers. Don't you, there-

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KHUTBAS

HIDE YOURSELF IN ALLAH

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ON Friday the 30th of January, 1976, Hazrat Khalifatul Masih III said, "Those who read the Newspapers know that there is much hue and cry being raised against us these days. The objection is being raised as to why the Ahmadis say

لا الہ الا اللہ محمد رسول اللہ

and why do they call the Holy Quran the last Shariat (Religious Law) Why do they call the *Azan* and thus exalt the name of the Almighty Allah. Quite a number of other objections are also raised against us.

Huzur further said, "when the opposition grows in severity we should adopt the method that Mahdi, the great spiritual son of the Holy Prophet Mohammad, peace and blessings of Allah be upon him, adopted. That method is that we should hide ourselves in our Allah, who is the best friend that we have. This method actually is a sort of commentary of some of the verses of the Holy Quran. The Holy Quran has drawn our attention towards supplication and has told us that in these circumstances we should not be over-powered by anger. In fact we should not show any signs of anger. We should not follow the path that leads to disorder, rather we should hide ourselves in the love of God. God Himself should become our Protector. This is a very high status and a matter of excellent standard. We have to kill our passions and get ourselves cut off from everything other than God. This we can do by praying with great humility. It is through prayers that we know what God-realisation is and it is through God-realisation that love begins to sprout in the hearts and when this love reaches its extreme, we are concealed in Him who is our best Friend. You should therefore pray and pray very fervently so that you may attain to God-realisation and His love and you may be included among those who are the friends of God. No opposition can hurt this type of people and all the hue and cry against them dies down."

In the end Huzur said that "We should pray for true God realision and also we should pray for the achievement of the purpose for which the Jamaat has been established. God Himself may provide the means of guidance and He Himself may enable us to become an example for the people."

—◀▶—

Tree-Growing

ON the 6th February 1976, Hazrat Khalifatul Masih III told the Jamaat in his Friday Sermon that they should take keen interest in tree growing campaign launched by the Government. He dilated on the advantages of growing trees and laid emphasis on the fact that the members of the Jamaat who de-

finitely love the country no less than others should do a better job than others. They should not only plant the trees, they should thence-forward look after them and see to it that most of the trees planted did grow up and served their purpose. One of the advantages to which he particularly referred was that the trees were the source of prosperity. He called upon all the members of the Jamaat and especially the farmers to cooperate with the Government officials in planting trees.

He talked of the soils and seeds and various types of trees that could be grown in different places. He told the farmers that the trees at the wrong places should be cut down and more trees should be grown in proper places. In this connection, he told the farmers—and in fact, the whole Jamaat—that "it is the appropriate actions that bring rewards and not mere actions however good they might seem to be. Thus if trees are also grown in proper places it would bring reward from God."

Huzur told the Khuddam and Ansar to take this work in hand and make Rabwah a green place in not a long period of time He also wanted a pamphlet to be published on growing trees, so that the generality of people could benefit from it. Huzur said, "It is a known fact that an Ahmadi works much better than the others. This distinction must be maintained. In truth, that is what should be."

In the end Huzur dilated on destiny and said there was no point in sitting idle and waiting for the destiny to unfold itself. He remarked that in order to understand the Oneness of God and to make progress in the world, it was vitally important that people should understand how destiny works and what are their own responsibilities. It is due to the wrong understanding and application of destiny that the opponents have raised objections against Islam.

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Predestination

ON Friday the 13th of February 1976, Hazrat Khalifatul Masih III dilated on predestination. He had mentioned this subject the previous Friday and had promised to throw more light on it in his future Khutbas.

Huzur remarked that he would like to make his explanation of the subject so simple that everybody might be able to understand it.

He said, "This universe is a place of cause and effect but the source—or we should say, the Creator of every source—is Allah, the Almighty. Those who can see only the cause and cannot go farther than that always stumble at various places and those who ignore the factor of the cause they are also mistaken. What Islam teaches us is that Allah, the Almighty, is the source—or the Creator of the causes. He in fact is the Creator of all things and it is He who has made the law of cause and effect and has established gradation and evolutionary system of growth. It is most essential to keep these laws in view

and act according to them. We must make use of all the things that God has created for us to benefit from them but at the same time we must never forget that it is really God who makes things work and who produces results, for, if we do not think of Him and we do not turn to Him, we are bound to lose the rewards that He has to shower upon us."

Huzur admonished the Jamaat that they should always turn to God and keep it in mind that though it is most essential that they should struggle for the results but their struggle can be successful only if God wills it to be so. Thus in a nutshell —and in a very simple and lucid manner—he told the members of the Jamaat to trust in God and work hard.

Predestination, he said, does not mean that the people should sit down arms folded and things would continue happening and the man would enjoy the fruit. This is a very wrong notion, he said, and it has not only made the people lazy it has provided an opportunity to the opponents to criticise Islam adversely. Ahmadis, he said, had a great responsibility resting on their shoulders to teach the true Islam to the world, for, that and that alone can save the people from the muddle into which they have thrown themselves.

(*Continued from page 1*)
fore, think that it is vitally important for us to realise and appreciate the value of these powers that have been granted to us. If we stop the powers that God has given us through His sheer grace, from functioning and then pray, our prayers will not avail us anything at all. The reason is that when we have not made the proper use of our talents that have already been given to us, how can we be expected to make good use of what would now be given to us.

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ایاک نعبد (Iyyaka Na'bodo) therefore shows that what we have been granted before, O our Lord, we have not let it go waste. In the words اهدنا الصراط المستقیم (Ihdinassiratal Mustaqeema) we have been instructed that man should ask God for true insight, for, if His grace and bounty do not come to his aid, he would be so stuck in the dark that he would not even be able to pray."

(Report Jalsa Salana 1897 C.E.)

Ahmadiyya Centenary Jubilee Fund

Do you know that the second stage of the Ahmadiyya Centenary Jubilee Fund has passed? We are now in the third stage and all of us are required to pay our promises according to the stages through which we pass.

Hazrat Khalifatul Masih III has already told the Jamaat that the programme has started taking shape. The mosque in Sweden is nearing completion and another one in Norway is about to start very soon. Though the expenditure on these mosques is to be met with by the Jamaats in Europe and America, there are a lot of other things, for which the donations are needed from all over the world.

Have you paid your own share? If not, please pay up the arrears as well as the promise for the current year. God bless you all. Amen

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Hazrat Sayyeda Maryam Siddiqa, President, Lajna Imaillah Central addressed the Women Section of the Jalsa on the 26th of December (the first day of the Jalsa). A gist of her speech is given below :

(Concluded from last issue)

When Hazrat Khalifatul Masih II, may God be pleased with him, visited Great Britain and Europe in 1924, what worried him most was that the people of that area might become Muslims without accepting the Islamic culture and civilization while on the other hand the Muslims might be influenced by the Western civilization which in fact is Christian civilization. He feared very much that Islam might be established in Europe in a different form and just as Christianity was ruined by it, Islam may also be affected by it adversely. The letters which he wrote to his friends during that tour of his, clearly make mention of this fact and he has expressed this view therein that this difficulty could not be overcome without the help of God. It is easy, he said, to change these people to Muslims, but it is difficult to safeguard Islam from their onslaught. He also remarked that that in reality was the object of his journey to those Lands. He said, "Those who know Europe say that it is an impossible task (i.e. to convert them to Islam). Europe will certainly accept Islam but it will also disfigure it altogether. It is quite possible that Allaho-Akbar may be heard from all the four sides of Europe, and all the Churches may become mosques. But one difference will be very conspicuous. People will believe in the Oneness of God instead of believing in Trinity, they will honour the Holy Prophet, peace and blessings of Allah be upon him, more than Jesus Christ. They will join the fold of the Promised Messiah, peace be on him ; they will build mosques instead of churches. But they will have the same dancing places, their sexul behaviour will be the same, they will have wine the same way as before and they will live the same luxurious lives.....My wit tells me that the present circumstances compel us to draw that conclusion but my faith says that it is my duty that if trouble befalls Islam, I should remedy it ; I should try all I can, I should think over it and I should pray fervently."

He further said, If I live long enough, I shall try to benefit from the knowledge that I have gained but if I pass away during this struggle, then O my people ! I am warning you like a clear warner, that you should never forget this calamity, you should never let the face of Islam be disfigured. The God who has sent the Promised Messiah will certainly open up some way of salvation (of keeping Islam in its pure form). You should never abandon your efforts, you should never abandon your efforts, again I say you should never abandon your efforts. What words should I use to make you believe that every commandment of Islam is unchangeable be that commadment a minor one or a major one, whatever is proved to be the practice of the Holy Prophet, peace and blessings of Allah be upon him, can, in no case, be changed.

Whoever changes it is the enemy of Islam and it is he who lays the foundation of the ruination of Islam."

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Let us now analyse ourselves in the light of the above quoted words of warning of Hazrat Musiih Mauood. Since 1924, with the grace of God, the Jamaat has greatly grown in number in Europe, America and other countries where there are quite good number of people - men and women - who are very sincere and who are making great sacrifices. There are some Pakistani women also who have gone to stay there. If these women do not show the teachings of Islam in their lives, they will become a cause of misleading the local Ahmadis. My Ahmadi sisters, you may be living in any part of the world if you have accepted the Promised Messiah, peace be on him, as a true claimant, it is your duty not just to be called Ahmadis nominally, you should have sincere attachment with religion. You should be prepared to sacrifice your lives, your wealth, your honour and your children for the sake of Islam. You should live your lives in perfect accordance with the teachings of the Holy Quran and the example set by the Holy Prophet, peace aud blessings of Allah be upon him. You should bring up your children nicely. You should be very prayerful and you should always submit to the will of God so that the children who are brought up under your care may also follow your footsteps If others cannot observe a pious change in you after you have accepted Ahmadiyyat, there will be nothing for them to be attracted (towards Ahmadiyyat). There are quite a number of sisters who while they are here in Pakistan or when they go abroad abandon *purdah* or become indifferent towards it. As for the dress they wear, that also is un-Islamic. In other words it can be said that they tell the people through their action that it is not necessary to act upon this commandment of Islam Their daughters who will grow up under their care will also have the same feeling from the very beginning and they will think that *purdah* is not inculded in the injunctions of Islam and there is no harm in putting on the un Islamic dress. Such women will be gradually changing the form of Islam. Here I should also like to say that for the past one or two years the *Chadar* (unsewn covering cloth) has become the vogue for our women. If the Chadar is used for Purdah, well and good, but if it is used to get rid of the *Burqah*, then it must be remembered that it is a delusion that will by and by push them to a state of anti-Purdah. What is required, is Purdah, neither the Burqa nor the Chadar is the objective of the Islamic injunction. You should think over it yourself and come to a conclusion whether what you are doing is right or not.

In 1972 when the Lajna Imaillah celebrated its fiftieth year, Hazrat Khalifatul Masih III warned you in the following words :

"I am thinking and I am praying (to get guidance from God) to turn fifteen to twenty, one hundred to two hundred families out of the Jamaat, who do not observe the Islamic injunctions-be these people great or small. Of course the execution of this demands prayers ; it is God alone from whom we seek guidance. A lot of thinking must go into this kind of action. It is quite possible that we might ex-communicate such families as could be reformed without resorting to this measure. Our first effort should be to save the people by

reforming them, after all we are the enemies of none, nor do we have vexation against anyb dy.

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"It is our duty to try all we can to reform the people. Today I have talked to you in a lighter mood but in the form of a warning so that you may not say, in the future, that if you had told us we would have reformed ourselves You should observe Purdah and in this respect I do not say that you must put on Burqa for there is no injunction in the Holy Quran which specifically mentions Burqa, but I do tell you that you should observe Purdah. The beauty that you can display before your father and your father in-law should not be displayed before others (who are not so closely related). It is a foolish discussion that some people indulge in whether the face is to be covered or not. The Holy Quran says that the beauty that you display before your close relations (they are mentioned in the Holy Quran) should not be displayed before others ; who of the young ladies is there, who sits with her father or father-in-law in an immodest manner ? What is that you display before them ? Quite evidently, it is the face. That is why if you display (perhaps display is not the correct word what is meant here is that you keep your face uncovered) only face, before your father and father in-law - or you go in their presence without the gloves - the common sense says that it is the very face that you have to keep covered before others. This is very clear and there is no confusion in it. This is the injunction of the Holy Quran and you must act according to it.

"If you want to protect your chastity and honour sacred as they are in the sight of God and His Messenger, may peace and blessings of Allah be upon him, and also in the sight of godly men, then you will have to act upon the teachings of the Holy Quran. If you have to live like the dogs and bitches then, of course, you can please yourself and do as you like. If you want to live like human beings then you will have to fall on the feet of the Holy Prophet Mohammad, peace and blessings of Allah be upon him."

It is therefore very essential that moral training should be given to women every where. be it in Pakistan, India, England, Europe, Africa, America or the Islands. So far as moral training is concerned there are three basic principles and they are : knowledge practlce and precaution. Whether we wish to reform ourselves, the society or our children, the first thing that we need is knowledge - and knowledge here means, religious knowledge. With the grace of God our women section does not lack religious knowledge. Most of them are educated. But of course it cannot be said with certainty that most of them know the translation of the Holy Quran. From now onward we should chalk out programmes of the Lajna in such a way that, be it a town or a village, our sisters can learn the translation of the Holy Quran. In addition to that, all our Sisters of whatever age (whether members of Lajna or Nasirat) should know the translation of the prayer (Five Daily Prayers). Unless you know how to get nearer to God and what are the things that He likes or dislikes and what are His injunctions as do's and dont's and what kind of things (in case of words and deeds) take us nearer to Him and what is that brings down His wrath (may God protect us) how can we make our lives or the lives of our children better and how can we change the society to a bettr one. We should

know the code of life that God has given to the world through the Holy Prophet of Islam, Mohammad, may peace and blessings of Allah be upon him. We should also have faith in this code of life being unchangeable. God who knows the unknown and the unseen has not included any such injunction in the Holy Quran which may be against the nature of man or above his capacity. We must realise that all the teachings of Islam being for the good of man, if we do not act upon them we are doing harm to ourselves and it is our own progress that we are retarding.

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We have not to follow the other nations ; they are running after the materialistic world while our aim is to get nearer to God and it must be remembered that this nearness cannot be attained without making sacrifices. In order to win His love we have to learn religion (theology) and have to struggle according to its dictates. You know that the Doctor prescribes some medicines for every disease. The prescription for the spiritual ills is the Holy Quran which says : فيه شفاء للناس i.e. therein lies the cure for the people. It cleanses the hearts and strengthens the morals and makes the people godly. You should therefore fill your hearts and those of your children also with the respect for the Holy Quran. The Promised Messiah, peace be on him, says :

> "You should know that one of the main reasons of the people going astray in this age is that they lack the sense of excellence of the Holy Quran".

Of course when they lack this sense of the excellence of the Holy Quran how can they act upon it. It is therefore vitally important that every member of the Lajna should be quite conversant with Holy Quran, history of Islam, history of Ahmadiyyat, the sayings of the Holy Prophet, peace and blessings of Allah be upon him, the writings of the Promised Messiah, peace be on him. Every Ahmadi family must fully realise its responsibility. Every mother should be justifiably anxious to impart theological teaching to her children and she should try to bring them up as nicely as she can. The officials of Lajna and also the officials of the Nasirat should take care of their members.

Let us make up our minds that with the grace of God we will prepare our next generation to carry the responsibilities that future is going to place on their shoulders. O' God, let it be so.

The next thing after the knowledge is Action. If a Doctor prescribes a medicine for you but due to your carelessness, you do not take the medicine, you will not be cured. Exactly same is the case with the spiritual ailments. If you know how to make progress but you do not act upon the method suggested, you can never achieve anything. You should therefore remember that if you want to make progress in the spiritual world you should study the Holy Quran and try to learn what it teaches and then put those teachings into practice. You should always "take stock" of yourself and see how much of the morals of the Holy Prophet, peace and blessings of Allah be upon him, reflect in your life. It is the duty of all of us to conform ourselves with the teachings of the Holy Quran. We should love God and the Holy Prophet, peace and blessings of Allah be upon him, the same way as the following verse of the Holy Quran demands. The verse runs thus :

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قل ان كان اباؤكم و ابناءكم و اخوانكم و ازواجكم و عشيرتكم و اموال اقترفتموها و تجارة تخشون كسادها و مسكن ترضونها احب اليكم من الله و رسوله وجهاد فى سبيله فتربصوا حتى ياتى الله بامره والله لا يهدى القوم الفسقين

Say, if your fathers, and your sons, and your brethren, and your wives and your kinsfolk, and the wealth you have acquired and the trade whose dullness you fear, and the dwellings which you love are dearer to you than Allah and His Messenger and striving in His cause, then wait until Allah comes with His judgement ; and Allah guides not the disobedient people.

Can we sacrifice all that belongs to us for the sake of God and for the sake of the Holy Prophet, Mohammad, peace and blessings of Allah be upon him ? If really we feel that we can do that, then it can be said with definiteness that our actions are appropriate and the out-come will be nothing but success. The very object of the advent of the Promised Messiah, peace be on him, was to raise a Jamaat of the pure and pious people. He wanted to revolutionise the lives of his followers. This is what he says :

"This dispensation of initiation (that has been started by him - the Promised Messiah) aims at collecting a group of pure, pious and God-fearing people so that this group of people may influence others for the better and all of them working together may be a source of grandeur of Islam and they should be a sort of blessing. They should be so sympathetic towards the poor and the orphans that they may be as if they are their fathers. As for the religious affairs, they should participate in them like great lovers and they should try all that lies in their power that their blessings should be diffused far and wide and the fountain of the love of God and sympathy for their fellow-beings should gush forth from their hearts. This water of the fountain should gather and ultimately look like a flowing river ..I am quite certain and full of confidence that those who will join this dispensation and wait patiently, Allah will manifest His glory through this group of people and will show to the world how powerful He is. He wishes to increase the number of these people and He intends to grant them strength so that they may spread all around, the love of Allah, true repentance, purity and piety. This group of people will be a special group and He will make them sincere to Himself and will anoint them with His spirit and bring about a change in their lives. This is what He has foretold and it must come to pass ; He will bring a large number of truthful people to this fold and He will give them growth. He will water this garden and the growth and the blessings of this group of people will become a matter of wonder for everyone. These people will give their light to all the corners of the world, just as a lamp which is placed at a high place—and they will become a sample of Islamic blessings." (Izala-i-Auham)

My dear Sisters ! This was the object of the advent of the Promised Messiah, peace be on him i.e. those who join his fold may bring about a revolutionary change in their lives

and they may throw their light all around in the world. You should show the beautiful teachings of Islam through your lives, by making the required sacrifices, by your blessings, your efforts, your high morals, your love and your actions. You should show to the world what the beautiful example of the Holy Prophet, peace and blessings of Allah be upon him, was. You should show to the world the beautiful life that was lived by the Companions of the Holy Prophet and the Muslims who lived in the early days of Islam and also of the early Companions of the Promised Messiah, in this Age.

The third thing that can keep the society free from evil is that necessary precautions should be taken at the appropriate time. Just as the people get themselves and their children inoculated as a protection against the epidemics and they also try that the people around them should also do the same and they do not let the children go to the place of epidemic, same should be the case of the spiritual ailments and moral weaknesses. You do not let your children go where the cholera has broken out or where the small-pox is feared to be in existence or for that matter any other disease, but you do not try to protect the children from the people who have no fear of God in their hearts and who cherish no love for the Holy Quran nor do they like to follow the examp'e of the Holy Prophet, peace and blessings of Allah be upon him. You do not try to protect them from the people who like singing and dancing but have no desire to recite a portion of the Holy Quran in the morning ; those who are keenly interested in earning money but do not care to collect the blessings of the Holy Quran ; those who are not jealous for the good name of religion rather they like to be a stumbling block in the way of the progress of religion. It cannot be denied that the company a man keeps influences him very much. That is why God says :

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كونوا مع الصادقين

To keep the company of the good and righteous people is a sure method of becoming pure and righteous. Instead of giving them the company of those who sing and dance, you should see to it that they keep the company of good people. You should also try to make them love God and His Messenger, Islam and their country, good morals, truthfulness, honesty, justice, sympathy for poor, courage, contentment, the habit of the prayer. If they move forward with these things, they will keep the flag of Islam high. It should be remembered well that only such nations live long as prepare their next generation to take their place when the time comes. This next generation must be able to make sacrifices. Whenever there is suspence, the downfall of the nations begins to take shape. As for the Ahmadiyya Jamaat, God has promised to give us success and progress. But it must never be forgotten that it is now our duty to work hard for the fulfilment of these promises and we will have to make sacrifices for this purpose ; that will bring us the pleasure of God. We should also prepare our children for sacrifices so that we may maintain the continuity of sacrifices ; it is this continuity that brings us His blessings. One of the ways this continuity can be maintained is that the people should continue to dedicate their lives.

This is my feeling - and I pray to God that this feeling of mine actually proves to be baseless - that interest in dedication has dwindled ; unless we keep this spirit of dedication alive we shall be proving ourselves stumbling blocks in the way of the

progress of the Jamaat and we shall not be abe to reach our destination.

So far as dedication is concerned, it is the mothers who can really and truly help It is they who have to tell their children what dedication is and why it is necessary that people should continue dedicating their lives. The child has a clean slate and beautiful paintings can be made on it by the mothers. From the very childhood you should tell them that instead of running after the world they should care more for the godly things. If, when they grow up, tney earn a lot of money how long will that money be with them. But if they serve Islam, the pages of history will keep their names alive for a very long time to come and the coming generations will talk of them with great affection and love; they will be envious of them and they will wish that they also were granted the opportunity and ability to serve Islam the same way. You tell me which of the two lives is better? Ponder over it and decide yourself, what a great important role you have to play. You should also remember that the dedication of life in no way means that everything else has to be abandoned. The Promised Messiah, peace be on him, has explained this point very beautifully in the following passage :

"Somebody might think that what I mean to say is that people should have nothing to do with the worldly affairs. I do not mean this thing at all, nor does God forbid to obtain the good of this world. In fact Islam has forbidden monasticism for this is the work of the cowards. As for the believer, the more extensive his relations with the world, the greater the excellence of his status, for, what he aims at is religion and the wealth of the world (that he acquires) is like a servant to him. The fact is that the worldly gains should not become the aim of life nor the wealth should be acquired for the sake of wealth. On the contrary wealth should be subservient. The likeness of it is the likeness of a traveller who arranges for a transport and a provision kit. These things are not the object of his journey. It is his destination where he wants to reach. We should acquire wealth, no doubt, but it must serve the purpose of religion. Allah the Almighty has taught us the prayer :

ربنا آتنا فی الدنیا حسنة و فی الاخرة
حسنة و قنا عذاب النار

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O Allah grant us the good of this world and the good of the next world and save us from the chastisement of the fire.

You will see that in this prayer "this world" is placed before the other. But what is meant by this world is the good of the world which will become a cause of the good of the other world." Malfoozat Vol. II.

The Promised Messiah, peace be on him, also says :

"Since I have experienced this thing and I am therefore an experienced person—I can therefore say that even if I am told that this dedication will bring no reward and will not give me any benefit, I cannot stop from serving Islam. I therefore deem it a duty that I should advise the Jamaat and tell them like a will, though it is left to every individual whether he listens to it or he does not - that whoever wishes to have salvation and a sure eternal life he should dedicate his life for the cause of Allah. Every one of you should struggle to achieve that state of mind where he can

say that his life, his death, his sacrifices, his prayers, all are for the sake of God. His soul should cry out like Hazrat Ibrahim, peace be on him :

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اسلمت لرب العلمين

(I have surrendered myself to the Lord of the worlds).

Unless man gets lost in God and unless he dies in Him (for His sake) he cannot have a new life. You, who are with me, could clearly see that I take the real object of my life to be dedication for the sake of God. You should look into yourself and see how many of you like and love to dedicate your life for God."
Malfoozat Vol. II.

It is therefore the duty of every religious person to dedicate the life of at least one member of his family. The sisters must never forget that the greatest favour of God with which the Ahmadiyya Jamaat is blessed is the establishment of the institution of Khilafat. It is the duty of every Ahmadi to have full regard for it ; he should always pray for the cotinuation of this instituation, he should make sacrifices commensurate with the high status of this institution ; he should always struggle to strengthen it : he should create the love of Khilafat in the hearts of his children and also due respect for it ; the children should be taught obedience to Khilafat and a close link with it. The children should also be made to realise that the progress of the Jamaat is linked with Khilafat.

May Allah enable all of us to perform our duties well and may we be able to give a peaceful society to the world where there may be no disorder and where the rights of God and the rights of the people may be looked after properly and where there may be found true sympathy for fellow beings. The big nations pride in their large amounts of wealth, their inventions, their power but we are proud that we have our God on our side and that He loves us. We are proud that our hearts are filled with the certainty that the promises that God gave to His Messiah are true and must come to pass. The earth and the skies may move away from their places but what God has said cannot go unfulfilled. You should pray and continue praying that the good news that God has given us through the Mahdi may not be put off because of any of our default and our shortcomings may be overlooked. May we and our coming generations continue to have the love of God and may we continue making sacrifices for it till the whole world may come under the banner of the Holy Prophet Mohammad, peace and blessings of Allah be upon him and there may be only one Kalima and one solgan

لا اله الا الله محمد رسول الله

اللهم صل على محمد و على آل محمد كما صليت

على ابراهيم وعلى آل ابراهيم انك حميد مجيد

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Notes & Comments

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The Holy Quran

Commenting upon verse 215 of Sura Baqara

ام حسبتم ان تدخلوا الجنة ولما یاتکم
مثل الذین خلوا من قبلکم ، مستهم
الباساء و لضرآء و زلزلوا حتی یقول
الرسول والذین آمنوا معه متی نصرالله،
الا ان نصر الله قریب -

(Translation : Do you think that you will enter Heaven while there has not come over you the condition of those who passed away before ? Poverty and afflictions befell them, and they were violently shaken until the Messenger and those who believed along with him said ; 'When will come the help of Allah ?' Yea, surely the help of Allah is nigh.

Hazrat Muslih Mauood, may God be pleased with him, says :

It must be remembered about the trials and tribulations that God always puts the people only in such trials as they have the strength to bear ; He never tries them for such things as are beyond their power. Of course this is a fact that they are tried for such things as they mistakenly think that they have no power to bear them. But this is a misconception on their part. That is why God says :

لا یکلف الله نفسا الا وسعها

(Allah does not make a soul carry the burden that it has no strength to carry.

It happens the other way round only if God wishes to destroy a people. The trials which are meant to grant more success and progress to a community are never beyond their power. Of course as it has been said before, the believer at times thinks—and it is a mistake on his part—that he is being made to carry the burden that he is unable to carry.

When a believer has passed through a trial successfully, he finds himself in a position to find out how strong his faith is. Then another comes in a different form and shape, and the believer passes through this trial also successfully then instead of there being any complaint on his part or any grumbling he expresses thanks to God and feels very satisfied with the grace of God that is showered on him in the form of his success in the trial ; his faith is strengthened the more, and he finds himself prepared for still greater trials. In short, as the man gains courage by passing through trials successfully he continues moving forward and his faith continues strengthening. He also gets an opportunity of making more sacrifices and an avenue is opened to him for his progress.

Trials, therefore, have two advantages. One, that people can find out where they stand and how much hardship they can bear in the cause of Allah, and two, that he gains courage to move forward. The trials therefore are so essential that never there have been any followers of any prophet who did not have to face

troubles and had to pass through trials. God says : Do you think that paradise which is more expansive than you can ever imagine, can be had without under - going hardships and passing through trials and tribulations. Can the people attain to worldly gains which have been promised to them without making sacrifices. Do they think that they will not have to pass through the circumstances which confronted the people who have gone before them. This simply cannot be. They must never think that success will be easy for them. They will have to pass through the same kind of hardships as were the lot of the people before them. Those people of the old had to undergo great hardships —physical as well as such that were connected with their wealth. They had to lose their properties, and their relatives ; they had to starve, and they were beaten and they were beheaded. In short they were shaken in many ways just as a building moves right and left under the influence of the earthquake. The onlookers thought that they would fall in no time. Their hardships touched such dimensions that the enemy thought that they would take no time to fall. That was the time that the Prophet as well as the believers with him began to pray متی نصر اللہ (when will the help of God come). O God our hardships have reached such extremes that we now ask for your help ; do send it to us and favour us with success."

(Tafsir-i-Kabir, Suratul Baqara)

The Hadith

It is related by Hazrat Abu Huraira, may God be pleased with him, that the Holy Prophet, peace and blessings of Allah be on him, said :

"He who believes in Allah and in the last Day (Day of Judgement) should not be a source of trouble for his neighbour, and he who believes in Allah and in the Last Day, should give due honour to his guest and he who believes in Allah and the Last Day he should either utter good words or keep silent."

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In this Hadith we have been taught such things as can make the lives of individuals as well as the life of the society much better. If everybody deals with his neighbour nicely, everybody in the world will live a comfortable life. Most of the people are troubled by their neighbours and they have no complaint against anyone except the person living next door. To make life better it is therefore essential that the neighbours must be at peace with one another. That is what this Hadith teaches us.

The second thing mentioned in this Hadith is what can be called paying due respect to the guest. This is a very good recipe for cementing the relations between the people. The guest stays for a very short period of time but if he receives respect from his host, he can never forget it the who e of his life. It can be said that the host is granted an unlimited reward for a very limited act of his. Moreover it is the honour of the guest that makes the mobility of people easy and therefore the relations between various people. It is a sort of encouragement for the people to go from one place to the other if they know that they will be received with open arms and due regard will be paid to them.

The third thing encourages the people to talk of good things. The Hadith says that either they should

talk of good things or they should keep silent. It is a common knowledge that most of the quarrels start because of bad talks In fact it can be said that the root cause of every trouble is bad talk. Very often the people regret their bad talks and they wish they had kept silent.

May God enable all of us to act upon this, as well as all other sayings of the Holy Prophet, may peace and blessings of Allah be upon him.

Amen

—◀▶—

Need for Messiah

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The Book of Malachi (chapter 4) says :

> "Behold, I will send you Elijah, the prophet, before the coming of the great and dreadful day of the Lord :"

And the Jews continued waiting for the appearance of Elijah. Then Jesus appeared and proclaimed that he was the one who was to come. He told the Jews :

> "And if ye will receive it, this is Elias, which was for to come. He that hath ears to hear, let him hear. Matt : 11 : 14, 15.

But it seems that they did not have the ears to hear and therefore they did not accept him and continued waiting for Elijah. Two thousand years have passed and no Elijah other than Jesus has appeared. Now, it seems that the Jews are regretting why they did not believe in Jesus. The Muslim Digest (South Africa) has published the following news item, which will be of interest to our readers and which should convince many that if they did not believe in the Messiah who was promised for this Age of ours and who has appeared in the person of Hazrat Mirza Ghulam Ahmad, peace be on him, they will also have to regret in the days to come. The news item published in the Muslim Digest is given below :

Messiah needed—even a Jesus

HAIFA, the Professors were in despair. They came together last week from all parts of the world for an international symposium at Haifa University on "Ethics in an Age of Pervasive Technology" There was naught for comfort in anything they said. Man, the fool, was riding to destruction.

Perhaps it could not have been completely accidental that the best quote of the week came from outside the conference. An American Christian living in Jerusalem reported on Israel Radio an Israel friend as saying : "If ever there was a time we needed a messiah, it is now—even if he is Jesus.

The fact is that Jesus was needed in his own time. Now the messiah of the Age is Hazrat Mirza Ghulam Ahmad—let us not miss him.

—◀▶—

Controversy in Christendom

A great deal of controversy is going on in Christendom about the position of Christ and his claims and the true interpretation of his sayings which seem to be equated with the claim of divinity. The pros and the cons are actually debating the point—Recently Prof. Hick has written some

articles about this hotly debated matter. His points have been scrutinised by Bishop Butler who is the Roman Catholic Vicar Capitular of the Westminster diocese. The title of Prof. Hick's article is "Changing views of the uniqueness of Christ". What Bishop Butler has written in the TIMES of 6-12-75 has been entitled "The first good news that put the Church on a firm foundation."

The Bishop says that Professor Hick suggests the following sequence :

1. Jesus did not claim to be Messiah ;
2. The primitive Church invented this claim on his behalf ;
3. The Messiah conceived to be of the Davidic royal line was regarded as a "son of God" in the poetic sense in which that title might be used of a consecrated king ;
4. Later on, this "poetic image" was hardened into the "metaphysical dogma" of con-substantiality with God the Father. This order of development, is highly questionable.

MUSLIH MAUOOD — DAY —

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Twentieth February is the Muslih Mauood Day and the Jamaat all over the world holds open meetings to explain to the audience what the Prophecy of the Promised Messiah, peace be on him, was and how did it see fulfilment. Speeches are made on various aspects of the prophecy and the Jamaat renews its pledge to carry on the work of the Promised Messiah in all the circumstances and to see Islam dominant over all other religions.

Meetings were held on the Muslih Mauood Day all over the world ; of course it could not be held at Rabwah because of the Section 144 being inforce in the District Jhang. However the people individually thought of this prophecy and told their children the significance that is attached to it.

The reports received from foreign Missions will be reproduced in the next two, three issues of Tahrik-i-Jadid, insha Allah. We request the Jamaats abroad to send the reports without delay.

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RABWAH DIARY

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Khutba Nikah

In his Khutba Nikah delivered on the 6th of December, 1975, Hazrat Khalifatul Masih III told the Jamaat that there should arise no question of the castes in this Jamaat for the Promised Messiah has changed every body to be a member of one family and therefore the Sayyeds, the Pathans, the Mughals and the Chaudharis have become one ; there should be no distinction among them. That should make the marriages in the Jamaat easy.

He also drew the attention of the Jamaat to the fact that more of our people should take to writing. God has given us brains and it is the need of the time that we should talk to the world through the books. It is our duty, he said to present Islam in its pure shape and form and that could be done in many ways, one of those ways being to write about it. He referred to the people who write for the Fazl-i Omar Foundation and remarked that their number was decreasing instead of increasing. He did not like this decrease in the number of writers. In this connection he also told the Jamaat that a great need was being felt for the experts in various languages.

Huzur remarked that it was the duty of the Ahmadiyya Jamaat to make the whole world one unit like a family. This, he said, required great efforts for the right upbringing of the children.

—◀▶—

Majlis-i-Irshad

The monthly meeting of the Majlis-i-Irshad was held on the 24th of January, 1976 after the Maghrib Prayer at the Masjid Mubarak. It was presided over by Maulana Abul Ata, Nazir, Islaho Irshad (Talimul Quran). Women, for whom a separate arrangement for seating was made, also attended. The meeting was started with recitation of the Holy Quran, done by Qamarul Islam, an Indonesian student of the Jamia Ahmadiyya.

The programme consisted of two speeches, one by Prof. Saud Ahmad Khan of the T. I. College, Rabwah and the other by Maulana Abdul Malik Khan, Nazir, Islaho Irshad.

Professor Saud Ahmad Khan spoke about the protection of the Holy Quran as seen by the Orientalists and he gave answers to their criticism. He dilated on the fact that it had been prophesied by God that He would protect the Holy Quran and this prophecy had been fulfilled to the minutest detail. Never, he said, any change had been made in its text and no two copies of the Holy Quran could be found with the slightest difference.

The other speaker, Maulana Abdul Malik Khan, spoke about "life after death". At the very outset he told the audience how important the topic was. He then cited verses from the Holy Quran to prove that the death was not the be all and end all of human beings; they continued to exist after death and would be resurrected on the Judgment Day. He asserted that it was the teaching of the Holy Quran that could satisfy human intellect. He cited proofs of

the Day of Resurrection and gave answers to the questions that some times arise in the minds of the people. Before closing, he read out a passage from the writings of the Promised Messiah, peace be on him.

In his closing speech, the Chairman said that the purpose of meetings of the Majlis-i-Irshad was to create an interest in the work of research.

TAHRIK-I-JADID
(MONTHLY)

This is no exaggeration to say that the Tahrik-i-Jadid (monthly) is a magazine of its own type It provides you the material which you cannot get from anywhere, in English language. Almost every issue contains the following items :

Commentary of the Holy Quran by Hazrat Muslih Mauood, may God be pleased with him ; one or two Hadith with explanatory notes ; gists of the Khutbas of Hazrat Khalifatul Masih III; Rabwah Diary ; From the newspapers (from all over the world) ; Reports from the Missions in various parts of the world ; a broadcast talk ; From the talks of the Promised Messiah, peace be on him ;

Please read it yourself and show it to others, especially such non-Ahmadi friends as are interested in knowing more about Ahmadiyyat.

You may also ask for free literature for your friends, and of course for yourself, too.

Your suggestions are always welcome,

Write to the Managing Editor,
Tahrik-i-Jadid, monthly,
Rabwah, Pakistan.

SCENE OF GOD'S BLESSINGS

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When Nusrat Jahan Leap Forward Programme planned under divine guidance was presented before the Jamaat and it was asked to contribute one hundred thousand pounds, Hazrat Khalifatul Masih III as a true servant of God emphatically declared : "Spend at least one hundred thousand pounds in these countries and consequently God will shower abundant blessings."

The scene of these blessings is clear from the fact that eight centres out of sixteen Health Centres have been turned into complete Hospitals in Jamaat's own permanent buildings costing hundreds of thousand of pounds.

Again, due to these blessings ten Secondary Schools out of sixteen established under Leap Forward Programme are housed in Jamaat's own buildings constructed through Nusrat Jahan Reserve Fund. Even boarding houses have been constructed for some of the Secondary Schools. And again, through these blessings hundreds of thousands of patients have been treated, thousands of children are being adorned with jewels of knowledge and hundreds of Pakistani and African teachers have been favoured with employment. So all praise belongs to Allah, the Lord of all the worlds.

HEALTH CENTRES IN WEST AFRICA

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Country	Doctors returned after Service	Doctors in Service	Total No. of Doctors	Centres	Places
GHANA	5	6	11	4	Kokofu, Asokore, Techiman, Swedru
NIGERIA	2	3	5	3	Bukuru, Ijebu-Ode, Ibadan
SIERRA LEONE	1	5	6	4	Joru, Boajbo, Rokupr, Missengbi
GAMBIA	5	5	10	5	Banjal T.B. Clinic, Jawara, Basse, Barikama, Banjal Dental Clinic
TOTAL	13	19	12	16	

SECONDARY SCHOOLS IN WEST AFRICA

Country	Schools	Teachers returned after Service	Teachers in Service	Total No. of Teachers	Places
GHANA	6	3	11	14	Wa, Fomena, Salaga, Asokore, Gomoa Potsin, Essarkyir
NIGERIA	4	3	10	13	Gusau, Minna, Ogbagi, Umaisha
SIERRA LEONE	5	0	13	13	Rokopr, Missengbi, Tombodo, Kabala, Daru
LIBERIA	1	0	1	1	Sanoe
TOTAL	16	6	35	41	

Socialism in Islam

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Socialism in Islam is a very interesting subject. And especially now-a-days when everybody is talking of socialism, this subject has gained much more importance than ever before. The followers of various religions are also trying to prove that their respective religions teach them a system of life which is no different from socialism.

But please let me say right away, that socialism like many other isms of today has no definition which is universally accepted. The socialism of every country and in fact of every political party has a different pattern. It is therefore not very easy to convince the people that religion teaches socialism. However, I shall endeavour to tell you what Islam says about the life of a society and the duties of a state and then I shall leave it to you to judge whether, that is or that is not socialism. And if you don't mind, I should like to quote from a writing of the supreme Head of the Ahmadiyya Community. Under the heading "The Powers and Duties of the Islamic State" he says :

'I shall now discuss the powers conferred and duties imposed by Islam on a State, The first duty imposed by Islam on a State is that it is bound to guard and promote the moral and material welfare and interests of its people and is responsible for the security of their lives and homes and for the provision of the necessaries of life. The Holy Prophet (on whom be peace and the blessings of God) says, "Every one of you is like a shepherd and is responsible for the persons and things that are placed under his charge. The Sovereign is responsible and answerable for his subjects, and every man is responsible and answerable for the members of his family, and every woman is responsible and answerable for her home and children, and every servant is responsible and answerable for the property of his master that is in his charge."

'This shows that Islam regards the Sovereign as a shepherd who is put in charge of a flock ; and as a shepherd is bound to look after and protect the flock, and provide for all its needs - as for instance, keeping the sheep from straying, guarding them from the prowling wolf, feeding and housing them, and protecting them from pestilence and disease, it is the duty of an Islamic State to secure its subjects against internal differences, disorders, disturbances and oppressions, and to guard them against attacks from outside and to provide for all their intellectual and material needs - as for instance those relating to training, instruction, health, food, and shelter, et-cetra.

'These are the general duties of a State. In particular it is the duty of an Islamic State to provide for all its subjects the necessaries of life,

viz., food, clothing and shelter, for, without these the very persons whom it is the duty of the State to protect cannot be preserved. In the absence of adequate food and shelter physical existence becomes impossible, and a moral or social existence is not possible without proper clothes.

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While Islam enjoins helping the poor, it disapproves of idleness and sloth. The object of State allowances was not, therefore, the encouragement of idleness. They were made only in really deserving cases. People were encouraged to work for their living and were restrained from begging. Hazrat Umar (may God be pleased with him), once noticed a person asking for alms who had a bagful of flour with him. The Caliph took away the bag of flour from him, emptied it out before some camels, and turning to him said, "Now you may beg'. It is on record that beggars were compelled by the State to earn their livelihood by labour.

'The second duty of the State is to provide for the due administration of justice. Islam has made detailed provisions in this behalf Judges are enjoined to administer justice without fear or favour. They are prohibited from accepting bribes or acting upon recommendations, and people are prohibited from offering bribes or making recommendations to judges. It is laid down that every case must be decided on the evidence in the case. The burden of proof rests on the plaintiff or the complainant, but the defendant or accused may, in the absence of conclusive proof, clear himself of a prima facie charge affirming his innocence on oath. Judges are directed to weigh the evidence of each witness with reference to his character and antecedents.

'It is laid down that judges must be qualified and capable of discharging the duties of their office. A judicial decision must be accepted as final, for although judges, like all human beings are liable to err, disputes must be decided by human beings and there must be a finality to litigation. A person who refuses to accept a judicial decision cannot be regarded as a Muslim citizen for he upsets the whole machinery of government.

'The institution of Muftis or jurists was established to advise the poor and ignorant as to their rights. But a jurist could be appointed only by the State, and no man, however learned, could, of his own pleasure, undertake to advise people as to their legal rights.

The State is charged with the execution of sentences imposed by the judge, and no favour or discrimination may be shown in carrying them out. The Holy Prophet (on whom be peace and the blessings of God) has said that if his own daughter were guilty, for instance, of theft he would not hesitate to impose upon her the penalty provided by the law. Hazrat Umar (may God be pleased with him) himself flogged his son as a punishment for an offence.

'Another duty of the State is to safeguard the honour and security of the country. The Muslims are enjoined in the Holy Quran to guard their frontiers and to post strong bodies of men to watch them, both in peace and in war.

'Another duty of the State is to promote national health. The Holy Quran directs the Holy Prophet (on whom be peace and the blessing of God) to eschew all spiritual and physical impurities. It is the duty of an Islamic State, therefore, to keep roads,

thoroughfares and other public places clean. The Holy Prophet (on whom be peace and the blessings of God) used to direct his companions to kill stray dogs, lest they should develop rabies and injure people.

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'Another duty of the State is to provide means of national education. In describing the duties and functions of the Holy Prophet the Holy Quran says, "This Prophet teaches them the Book and the underlying philosophy". The book here does not mean only the Holy Quran, it includes all sciences, and learning, mentioned in the Holy Quran: for instance, Astronomy, Mathematics, Botany, Zoology, Medicine, History, Ethics, and so on. The Holy Prophet (on whom be peace and the blessings of God) says: "The acquisition of knowledge is a duty laid upon every Muslim". He paid particular attention to the systematic instruction of the people. In the battle of Badr, the Muslims took some prisoners who knew how to read and write. The Holy Prophet offered to release them in consideration of their instructing Muslim children in the elements of reading and writing.

'Another duty of the State is to assist people who are skilled in some art or craft, but have not the wherewithal to carry it on. The Holy Quran directs that such people should be given assistance from public funds.

'It is the duty of an Islamic State to establish and maintain peace and order within its dominions. This duty is laid on it by the Holy Quran which strongly reproves those promoting disorder or disturbance, and says that the rulers whose neglect leads to disorder and oppression, are answerable for their conduct to God. The Holy Prophet (on whom be peace and the blessings of God) has described an ideal Islamic State as a government within whose territories a woman may travel far and wide alone and unattended, without encountering any danger.

'Another duty of the State is to arrange for the procurement of supplies that may be needed by the people. During the early Caliphate the Khalifas took pains to see that this duty was not neglected. During periods of scarcity, ration tickets were issued which enabled the people to purchase provisions from government stores.

'Another duty laid on the State is the maintenance of roads and thoroughfares to facilitate communication and intercourse. In the early days of Islam when no vehicles were in use, and people either walked or rode, the minimum width of a street was fixed at twenty feet, the object being that streets and roads should be wide and open. In the present age when wheeled traffic is on the increase streets should be proportionately wider.

'It is also the duty of the State to supervise the morals of the people and to seek to improve the moral tone of the people by education and instruction.

'Lastly, it is the duty of the State to uplift the people, that is to say, to adopt every possible and available means for their progress. This includes the propagation of new sciences, the encouragement of the spirit of investigation and research, the solution of new social problems, and so on.'

Now my dear listeners, tell me if that is not socialism, what then is it. In fact if there is to be a comprehensive definition of socialism people will have to borrow it from Islam.

An outline of Early Islamic History

Digitized by Khilafat Library Rabwah

BY N. R. A. G SOOFI

CHAPTER IV

Muslims Advised Patience

WHEN the Hajj was drawing near, the Quresh had a new fear, the fear that the tribes coming to Mecca from outside would learn of the Prophet. They would want to know about him and his new religion. After a long debate among themselves, the Quresh decided to tell them that Mohammad was a sorcerer. Every child of Mecca was taught to repeat this lie At the same time, the Quresh set ruffians upon the Prophet, to hurl abuse at him and say dirty things to his face. At times they would stone his house. Once the Prophet was praying in the Holy Kaaba, when Utba bin Abi Moit took off his mantle and tried to garrote the Prophet. Abu Bakr intervened. He said to the Quresh, "Would you kill a man because he says Allah is the only God ?" At another time, when the Quresh got around the Prophet in the Holy Kaaba with the intent to do him bodily harm, Harith bin Abi Halla came to his help. Harith was killed instantly.

In short, Muslims were shown no mercy. The Quresh were after their blood. This was too much for the believers. Once Abdur Rahman bin Auf and a few others requested the Prophet to permit them to fight back the Quresh. The Prophet said, "I have been commanded to forgive. Fight not therefore." Dutiful companions of the good Prophet obeyed and remained patient as before.

Migrate to Abyssinia

BUT the Prophet was in deep grief. He was distressed on account of the sad plight of Muslims. He advised some to depart for Abyssinia. The Prophet told them that they would find peace there. Many Muslims left Mecca Among them were Jafar bin Abi Talib, Uthman bin Affan and his wife Rukkiya, a daughter of the Prophet, Zubair bin al-Awam, Abdur Rahman bin Auf, Mazhar bin Umair, Abu Salma bin Abdul Asad, Abu Hazifa Abu Salma bin and Uthman bin Mazoon. Most of them commanded respect among the Meccans before joining the ranks of Islam. But now things had changed. They lived happily in Abyssinia. Soon some more followed them.

Negus Offers Protection

ON all one hundred Muslims went over to seek asylum with the Negus. The Quresh of Mecca were angry at this. They sent two men, Amar bin Alas and Abdullah bin Rabi, with presents to the King of Abyssinia. Addressing the monarch, they said,

> "O King, some fools of our town have given up the religion of their fathers. They have started a new faith, which is also against your faith. They have made trouble in their own land. Some of them have come to your country. We beg of you to send

them back with us."

The Negus summoned the Muslims to his court and asked them what they had to say. Jafar, their leader, said,

"O King, we were ignorant. We worshipped idols. We had evil ways. We were bad to our relations and neighbours. The hand of the strong among us was heavy on the weak. God raised a Prophet among us. We knew well that he was honest and a man of truth. He taught us to worship one God, to give up idols, to speak the truth, to be honest, to be kind to neighbours, to give up evil ways and not to eat the property of the orphans. We believed in him and obeyed him. But our people were cruel to us and used force against us. We left our homes and are now refugees in your land. We hope, O King, that we would not come to any harm under you."

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The Negus then asked Jafar to read to him the Quran. He read out a part of Sura Maryam. The Negus was deeply moved. He ordered the Quresh back to their homes and returned to them their presents.

CHAPTER V

Two Powerful Converts

MUSLIMS in Mecca were still in trouble. The Quresh showed no mercy. But two strong men joined Islam. They were Hamza, an uncle of the Prophet and Umar bin al-Khattab, a fiery chief of great influence. One day a slave girl told Hamza that Abu Jahl had abused his nephew, Mohammad, violently. She said "Mohammad did not say back a word." Hamza felt stung and deeply hurt. He made straight for the Kaaba. Abu Jahl was sitting there with some friends. Hamza hit him with his bow across his face and said. "You abused Mohammad. Listen, I too believe in his religion. I say what he says. Have you anything to say now?' Abu Jahl held his peace. He did not want to alienate Hamza. Hamza then went straight to the Holy Prophet and accepted Islam. When Abu Bakr learnt this he was overjoyed. He went to the Kaaba. There he openly glorified God. The Quresh seized hold of him and beat him hard.

A few days later, Umar bin al-Khattab decided to slay the Prophet. He set out on his errand with a naked sword. On the way he was met by an acquaintance who asked him where he was going. He said, "I am going to finish Mohammad." The man told him to clean up his own house first, that his own sister and her husband had embraced Islam. Umar was furious. He turned to his sister's house. When he reached there, he heard some one in the house reading the Quran. He went in and said, "I hear you have given up your father's faith." Then he fell upon his brother-in-law Saeed bin Zaid. His sister Fatima tried to come in between. She was wounded in the attempt. She then said. "Yes, we are Muslims. So do what you like. We cannot give up Islam." As Umar saw his sister wounded and bleeding, he felt contrite and wanted to see what they had been reading. She said he should wash before he could see it. He did. When he read the Quran, he said. "How wonderful, how pure." Khabbab, a companion of the Prophet, had been hiding inside the House. He at once came out and said. "The Prophet's prayer has been heard. He begged of God only yesterday to grant him one of the two, either Abu Jahl or Umar." Umar made straight for the house where the faithful met, the Darul Islam. When he knocked at the door, he was admitted by the Prophet

himself. The Prophet said, "What brings you here Umar? By Allah, I see you have not been made for the punishment of God" Umar replied. "O Prophet of Allah, I have come to embrace Islam." The Prophet said aloud "Allah-o-Akbar" (Allah is Great) The companions repeated the cry so loud that the echoes were heard in the hills around Mecca From that day onwards, Muslims started saying their prayers openly.

Meccan Offer

THE Quresh began to feel embittered against Islam more and more They first tried to bribe the Prophet. They met him in the Holy House. All their chiefs were there—Abu Jahl, Walid bin Mughira, Omaya bin Khalf, Abu Sufian, Shaiba. Aswad bin Muttalib Utba, Nazar bin al-Haris and Abul Bakhtari. They asked the Prophet to give up Islam. They said, "If you want money, we can give you enough to make you the richest man amongst us. If you want to become a leader, we will make you our king. If you want to have a pretty wife, we can find you the most beautiful in all Arabia." The Prophet replied, "O Quresh, I do not want any of these things I am a Prophet of God. I have been sent to you with a message. If you hear me, it will be to your good. If you do not I will patiently wait on the Lord." The Quresh then asked him to change the dry sands of Mecca into green gardens. He said, "I am only a Prophet and servant of God. But if you obey God, you will have the best of this world and of the life to come." The Quresh then said, "Then bring on us the punishment of God." Finally they decided to finish him. Next day Abu Jahl stood outside the Kaaba with a big stone in his hand. But when he saw the Holy Prophet, he felt too frightened to use it.

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The Boycott

THE Qureish next decided to boycott the Prophet, his family and friends. They agreed in writing on the cruel step. The document was placed in the Kaaba. The Banu Hashim the family of the Prophet and the few Muslims who were with them at Mecca, camped in a pass in the hill. This place was called Shaab-i-Abi-Talib. The boycott lasted three years. Muslims had no provisions. They could not buy anything. Nobody would sell them any thing, not even food. At times they lived on leaves of trees. When children cried for hunger, the Quresh heard the cries and laughed. Some good men among them did not like this cruelty. But they were few and weak.

One day the Prophet said to his uncle Abu Talib, "God has told me that the boycott paper has been eaten up. Only the name of Allah remains on it." Abu Talib went to the Kaaba. He said to the Quresh. "How long will your oppression last? My nephew tells me that the boycott paper has been eaten up. See therefore whether he be right." They found the paper had been moth-eaten. It had only Allah's name left on it. The good men among them said, "Let us end this boycott now." Abu Jahl said, "No". But Mutam bin Adi took hold of the paper and tore it into pieces. He and Hisham bin Amar with Zaheer bin Abi Ommaiya and Abul Bakhtari went up to the mouth of Shaab-i-Abi-Talib and set free the Prophet, his family and followers.

Death of Abu Talib and Khadija

NOW Islam had entered its tenth year. Abu Talib, the uncle of the Prophet, died soon after

the end of the boycott. A few days ater, Khadija, the wife of the Prophet, also passed away. The grief of the Prophet was great but his patience was greater. Abu Talib and Khadija had stood by him firm like two rocks till the end and now they were no more.

The Quresh had become very bold now. Often they threw refuse on the Prophet. One day when he was praying in the Kaaba, they placed a camel's entrails on his back.

The same year the Prophet married Ayesha, the daughter of Abu Bakr.

(*To be continued*)

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Cling to Correct Islamic beliefs —*Muslims told*

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THE General Secretary of the Ahmadiyya Muslim Mission, M.S. Baksh, has identified, as the mission of the founder of the movement, the bringing about of reconciliation with God by men of this age.

"This is actually a huge task, but it is the will of God which has to come to pass one day by our humble efforts", he told delegates at the Ahmadiyya Youth Organisation second training rally at Sisters on the East Berbice last weekend.

The Ahmadiyya official said that aims of the organisation were to educate and prepare Muslim youth for shouldering growing responsibilities of self reformation and service to mankind according to the principles of Islam.

In another address, Maulana M.A. Qureshi, head of the Ahmadiyya Muslim Mission in Guyana, exhorted all the nation's Muslims to cling to correct Islamic beliefs, as right beliefs naturally give birth to right deeds and actions."

He spoke of the dangers of innovatory practices as introduced by ill-informed people and he stressed the importance of religious practices such as regularity in daily prayers and strict avoidance of things prohibited, such as alcoholic beverages, fornication and gambling, and he advised Muslim parents and others with young people in their care to extend their wisdom and experience to their charges, coupled with the young people's zeal and ambitions that could rapidly lead to the realisation of desirable goals, he said

(*Guyana Graphic, November 26, 1975*)

From the Newspapers

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World Affairs

Holy Quran calls for Jehad only against non-believers

—GADDAFI

TRIPOLI, February, 4 : Libyan leader Muammar Gaddafi has said the Muslim Holy Book, the Quran, calls for holy war against non believers but not against those of other faiths—such as Christians and Jews.

President Gaddafi was speaking on Monday at the opening of a week-long Islamic and Christian seminar, the official Libyan news agency ARNA said yesterday.

"Actually it (the Quran) calls for dialogue with those of the Holy Book ...who are meant to be the Christians and Jews", the Libyan leader said.

Jews continued their antagonism of Islam because they were annoyed at the inspiration of the Holy Prophet Mohammad (peace be on him) in neighbouring Arab areas when they hoped to convert the Arab peninsula to Judaism, he said.

If Muslims read and understood the Quran, Christians fully understood the right Bible and Jews the correct Pentateuch—the first five books of the Old Testament—they would find no basic differences between them, President Gaddafi said.

But the gospels contained over 100 revisions made by Israelis and the Jews themselves had omitted from their book references to the Prophet Mohammad, he added.

The Libyan leader said the Muslim idea that Christians and Jews were atheists was also wrong.

But quoting from the Quran, he said "strongest among men in enmity to the Believers (Muslims) wilt thou find the Jews and the pagans. Nearest among them in love to the believers (Muslims) wilt thou find those who say they are Christians" he added.

The conference jointly organised by the Vatican Secretariat for non-Christians and the Libyan Arab Socialist Union, is being attended by a 12-man top Vatican delegation.—Reuter

AFP adds : The Libyan head of State has accepted in principle, an invitation from Pope Paul VI to visit him at the Vatican.

The invitation was extended yesterday by Sergio Cardinal Pignedoli, head of the Vatican's delegation at an Islamic-Christian Conference which opened here on Sunday, during a one hour meeting with the Libyan leader.

The Dawn, February 5, 1976.

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Conservatism and change in Pakistan

M. Safdar Mir

WHEN we look back on the events since the death of Quaid-i-Azam, we are immediately struck by

the strange phenomenon of a small coterie of reactionary politicians—mostly Maulvis associated with the Congress and others not so associated but as bitterly anti-Pakistan as the former—suddenly emerging to take the limelight in our politics.

Jamiat-ul-Ulema-i Islam, Majlis Ahrar-i Islam, and Jamaat-i Islami had opposed the Muslim League and its movement for Pakistan. Today they give various sophist reasons for their opposition to Pakistan Movement, some of them tell straight lies and try to pass off as great champions of Pakistan and Pakistan ideology. But the fact remains that they opposed Pakistan's coming into being and hence supported the political line of those who wanted a single all India state dominated by the Congress and the Hindu nation.

They give different reasons for their opposition to the creation of Pakistan, but all of these reasons were somehow or other connected with their idea of Islamic religion and its tenets.

Leaders of Jamiat-ul-Ulema were well known as interpreters of Islam. They had the advantage of their vast learning and their prestige as religious men. Their main argument against Pakistan was that the leaders of the Muslim League being laymen had no right to talk in the name of Islam, which in their opinion was a preserve of those like them elves who could flaunt certificates of religious schools. The leaders of the Muslim League were modernists and hence unfit to talk for the Muslims and in the name of Islam. Some of them even gave the reason that Muslim League leaders like Liaqat Ali Khan talked of Pakistan's polity in terms of socialism which was anti-Islamic

But all these arguments did not cut much ice with the common Muslim, because these Maulvis, while rejecting the Muslim Mohammad Ali Jinnah for his lay position, were to accept Mahatma Gandhi, who may have been very religious, but certainly was not a Muslim, and could not be followed in the name of Islam. Similar was the case of Ahrar, a close ally of the Congress.

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(The Pakistan Times Supplement

14-8-1975

In the Japanese Press

A.M. Rashed, Missionary, Japan

While reading The Japan Times on 11th April 1975, I came across a letter written by Mr. Tojiro Fuji from Osaka. The caption "Belief in God" captured my attention and I went through it quickly. It was the story of a man who claimed to have a firm belief in God but was unable to solve the question of so many worries and anxieties which had encircled his life. He had related some recent events of his life to depict how miserable a life he was living. The whole situation had led him to doubt the benefit of belief in God. He had expressed his feelings in the following words :

> "I don't know that of all the people living in the world, how many do really believe in God. There is no telling whether believers in God are happier than non-believers, or vice versa."

Having read this letter, I immediately wrote a brief explanation of the whole situation in the form of a letter to the Editor of the newspaper. The text of my letter, which was published in the Japan Times, the most influential English news-

paper in Japan, is as follows :

Belief in God

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To the Editor :

It gave me great pleasure to know from Mr. Tojiro Fuji's letter (The Japan Times April 11) that he thoroughly believes in God. To my mind, this is the greatest wealth, in the real sense of the word, a man possesses." I would like to point out that those who believe in God are definitely and undoubtedly happier than those who do not. But this happiness should not be measured in terms of bank balance or other worldly amenities as this is not all a man can have or wish to have in this world. Spiritual satisfaction which results in real happiness can only be attained through firm belief in One God.

It is quite possible that one who believes in God may at times face hardships and troubles. According to Islam, all such situations are a sort of trial and God Almighty wants to see our behavior in that particular situation. Those who do not forget God in their happiness and bear all hardships steadfastly, seeking refuge only to Him, are promised unending Divine blessings in the life hereafter and in this temporary world too.

In the words of Hazrat Ahmad of Qadian, who has been sent as a follower Prophet of the holy founder of Islam in this age, the philosophy of this phenomenon is as follows. He says :

God could have ordained man to remain in an unchanging condition. But there are reasons and purposes which make it necessary that he should face vicissitudes and changes of fortune. Our nature demands that in order to attain perfection we pass through hardships. Therefore, the trials which man has to face sometime, are really the Divine blessings in disguise. They nourish the faculties of patience and resignation to the will of God.

"A man who has no faith in God is unnerved even at the slightest of troubles and instead of facing it, seeks refuge in suicide. Human nature demands that such trials should visit man in order to educate him and to perfect him and to fortify his faith in his Lord."

ATAUL MUJEEB RASHED, Tokyo.
(The Japan Times
Thursday June 19, 1975)

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Similarly, I had another good opportunity of putting across my views on another subject a few months later. This time I saw an article "Soviet Dagestan - Shrinking image of Allah" in Mainichi Daily News on 19th September 1975. This article described the bad plight of the Muslims living in that part of Soviet-Union The writer had also made an attack on Islam about the status of women. Mentioning the modern trends in Soviet Union regarding the women liberation movement, he remarked :

> "In many ways this is beneficial. Women have been emancipated from the old Islamic subjugation."

This article which, in a way, tried to depict a gloomy future of Islam in Soviet Union, reminded me of a vision of the Promised Messiah, peace be upon him, in which he saw his followers in Soviet Russia outnumbering the particles of sand in desert. I immediately took my pen to write down a letter for publication

in the same newspaper. My letter was published on 7th October, 1975, the day when we celebrated Eidul-Fitr here in Japan. A great coincidence indeed. The most pleasing thing was that the prophecy of the Promised Messiah about the progress of his message in Russia and the final outstanding spiritual dominance must have been read by thousands of people across the Japanese Islands and abroad on that day. Following is the text of my letter :

Religion in Soviet Union

To the Editor :

The article "Soviet Dagestan, Shrinking Image of Allah" (MDN Sep. 19) contains a lot of information. Some of the basic facts are, however, incorrect. For example, it has been stated that "Women have been emancipated from the old Islamic subjugation."

As a matter of fact, the very concept of subjugation of women in Islam is altogether baseless. Islam is such a reformative religion which redeemed the womenfolk from the subjugation, ill treatment and exploitation of the past and has acknowledged the respectful position of women in all spheres of life.

It not only gave women their full rights and equal opportunities within their own sphere, keeping in view the natural biological difference and the form of life resulting from that, but also protected their rights and privileges against all kinds of exploitation for the first time in the history of the world.

The condition of the Muslims in Dagestan seems to be bad but it should not be described as the "Shrinking Image of Allah" as Dagestan is not the yardstick to measure the progress or decline of Islam. Taking the Islamic world as a whole, the fact cannot be denied that the number of the Muslims is on the increase.

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Moreover, in this age Allah Almighty has sent a messenger in the person of Hazrat Mirza Ghulam Ahmad (1835-1908) who founded the Ahmadiyya Movement in order to establish the Glory of Islam.

Through the efforts of this community, Islam is gaining ground in different parts of the world. The Same Prophet of God has also prophesied that the number of his followers in Russia will outnumber the particles of sand in the desert. This may sound strange but it will certainly come to pass one day as this is the word of God Almighty, the Omnipotent.

ATAUL MUJEEB RASHED
Setagaya-ku, Tokyo

(Mainichi Daily News
Tuesday, October 7, 1975)

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The following letter from Mr. Ata-ul-Mujeeb Rashed appeared in the Japan Times of 19th December 1975, Editor.

Christmas Day

To the Editor :

Christmas is fast approaching and the preparations already under way are in final stages. Basically a religious occasion, as it should be it has gradually become a ceremonial occasion of enjoyment and merrymaking for all practical purposes. I wonder how many people do really know the big event underlying this occasion or how many ever seriously try to think about it.

I am a Muslim and according to my religion—Islam—belief in all the prophets sent by God, including Jesus Christ, is a must. I, therefore, have some interest in Christmas as it is supposed to be the birth anniversary of Jesus Christ. But, strangely enough, 25th of December does not appear to be the birthday of Jesus Christ. Historically the exact date of birth is not known.

From time immemorial it has been a general view that Jesus Christ was born on 25th of December and that is the only reason for Christmas to fall on that date. According to Bible, however Jesus Christ was born at a time when shepherds used to pass their nights in the open fields. (Ref. Luke 2 : 8). Obviously this cannot happen in chilly nights of December. This Biblical reference shows that Jesus Christ was actually born sometime in summer of his birthplace i.e. from June to September. According to the Holy Quran, the Muslim religious scripture, the birth of Jesus Christ took place at a time when fresh dates were found on palm trees (Quran 19 ; 26). This season falls in Judea in the month of August and September.

In view of the above-mentioned two references from the holy books of both the religions concerned, it is just appropriate to point out the need of a thorough study and investigation of the subject. This will help Christians to celebrate the "real Chrismas" on its correct date for the first time, may be after about 2,000 years.

ATAUL MUJEEB RASHED
Tokyo

Exhibition of the Translation and Scripts of the Holy Book at Benin

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A 3-day long unique exhibition of the translations of the Holy Quran in world languages and of the scripts which have been used in different countries throughout the ages, was mounted by the Ahmadiyya community in Warri and Benin at the exhibition Centre, Ring Road, Benin. This exhibition was third of its kind in Nigeria and first at the capital of Mid—Western State.

The formal opening of the exhibition was performed on Friday 10th October, 1975 at 5.15 p.m. by the Chief Imam of Benin City Alhaji A.Y. Otokiti, who is also the Chairman of the Mid—West branch of Jammat Nasirul Islam. He hoped that such exhibition of the Holy Book shall create an atmosphere of mutual understanding for Muslims and Christians.

The Amir Maulvi M. Ajmal Shahid, in his inaugural speech said that the propagation of Holy Quran is the first and foremost duty of the Ahmadiyya Jamaat since its inception it is busy for propagating the message of Quran throughout the world and more than one dozen translations of the Holy Quran in European and African languges, is already done including English, German, Dutch, Danish, Esperanto, Swahili and Lugandi. The Amir also disclosed that the complete translation of the Holy Quran in Yoruba is in the press, which shall come out very soon.

When the exhibition was formally ope ed, the people thronged in great nun ber and they appreciated the

exhibits very much. The exhibition was also decorated with charts, containing the salient features of the Quranic Teachings and proved very informative and educative for the visitors.

Apart from the beautiful big and small copies of the Holy Quran which attracted the visitors very much the exhibition was arranged in five different sections. One section was for the script of the Holy Quran, second for the translations in African languages, the third main section was reserved for the translations by non-Muslim authors and the translations by Muslim authors in European languages, fourth section for the translations in Asian languages and the fifth section contained the books which prove that Arabic is the mother of all languages of the world, the theory which was propounded, by the Promised Messiah Alaih-is-Salam in his well known book "Mianan-ur-Rahman" in this age.

The Exhibition was closed on Sunday 12th October with an interesting symposium about the status of the Holy Quran and Bible as revealed books. Function was chairmanned by Mr. O Eulcuomwan LLB, chairman, Benin City Dev Committee and a dressed by Rev. K. C. Edokpolo Provost, Anglican, Cathedral City on "Bible the word of God" and Mr. S.A. Munir of Federal Govt College, Warri, who spoke on "Holy Quran, the word of God". This programme was quite interesting and gave chance to the audience to judge themselves the real revealed status of the Holy Quran and Bible.

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The speeches were followed by questions from the audience and answers by the speakers

Before the symposium was declared closed, Mualim M. M. Habeeb and the Amir Maulvi M A. Shahid appreciated this positive method of mentioning merits by the followers of respective religions because this practice which was mentioned by the Promised Messiah shall promote a sense of understanding and harmony and eliminate the feelings of hatred and enmity. The function came to an end with a short prayer led by the Amir. (W. A. A. N A)

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